plain, that they could not acknowledge the Pi-vine omnipotence, according to the full and proper sense of it; which may also further appear from these queries of Seneca,* concerning God: " Quantum "Deus possit? rnateriam ipse sibi for-*met,* an data utatur ? Deus quicquid vult efficiat ? an in multis rebus ilium tractanda destituant, et a magno artifice prave formentur multa, non quia cessat ars, sed quia id, in quo exercetur, saepe inobsequens arti est?" How far God's power does extend ? whether he makes his own matter, or only use that which is offered him; whether he can do whatsoever he will; or the materials in many things frustrate and disappoint him, and by that means things come to be ill framed by this great artificer, not because his art fails him, but because that which it is exercised upon, proves stubborn and contumacious?—Wherefore, I think, we may well conclude, that those Materiarian Theists had not a right and genuine idea of God. Nevertheless, it does not, therefore, follow, that they must needs be concluded absolut^ Atheists ; for there may be a latitude allowed **iu** Theism. And though, in a strict and proper sense, they be only Theists who acknowledge one God perfectly omnipotent, the sole original of all things, and as well the cause of matter as of any thing else; yet it seems reasonable, that such consideration should be had of the infirmity of human* understandings, as to extend the word further, that it may comprehend within it those also, who assert one intellectual principle self-existent from eternity, the framer and governor of the whole world, though not the creator of the matter; and

[x]Praefat, lib, i. Qusest. Natur. lorn. ii. open p. 485,